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PERMANENT ELEMENTS OF RELIGION.

Some years ago, when I was studying some aspects of religious thought that pressed upon me at that time, I came across a book which proved to me a treasure trove of thought. I studied it with profit and with pleasure, and have often recurred to it in the years since then. It has occurred to me that, as it is a book which is not within the reach of all, it might be profitable to pass it in review and let you carry with you some of its more salient thoughts. I have tried to condense what is there very fully stated, and to present it to you as a miniature, or more strictly speaking as an outline. I have not hesitated to use the language of the author wherever that was possible, hoping thus to give you at least to some degree the original flavour of the book itself. Whatever of value you may find in such a review must come solely from the value of the author's thought, not mine, and all the regret I have is that at the best such presentation can give but an imperfect and limited impression of what was to me most helpful and inspiring.

The object of the book* which I propose to pass in review before you was to discuss the permanence of religion, and present what may be called the permanent elements of all the universal religions, or those which are so called, and thus lead up to logical and broad conclusions in regard to what elements must come together to form what men are pleased to speak of as "the religion of the future." If the result of such study should lead one to the conclusion which many of us, through our convictions, hold, at least it is free from the charge of narrowness, that

* A lecture delivered in Madura.

oft-repeated charge that, like so many other charges, is easier made than sustained with reasons shown. With these few words by way of preface, I proceed.

Times of transition are times of question and of doubt. Our times are such. India is passing through such a time, and doubts and questions are in every active mind.

Some say the present is an age that is fast losing faith. The saying is uttered by some who fear that it is true; others echo it who wish it to be true. But fear and prejudice can not make it true. An age which has its face toward the future, and in which men are full of plans for the welfare of the world, is not an age which has lost its faith. It is eager for new institutions, keen on new ideas, and is already a half believer in a future in which all things shall be new and perfect. The religion of the future, the church of the future, the republic of the future, are phrases which betray hopes on the part of those that use them, and hope is never unbelieving. There are reasons for believing that religion will survive, whatever changes or modifications religion or the several religions may undergo. Experience affords no reason for thinking that religion, like other things, will run its course like the flora and fauna of earlier times, only at last to die. The forms of religion may be said to die; the spirit and power of religion endure. Religions die: religion lives. We are not now dealing with the truth of this religion or of that. We are only noting the facts in the history of religion. Brahmanism was threatened by Buddhism. To men of that day, the time must have seemed one in which religion was about to perish. The event, however, showed not death but transfiguration. Judaism was threatened by Christianity: men feared that religion would die. But religion, transfigured, gathered new strength and fresh energy. In those days, as now, there were not wanting men who cried out, "Religion is doomed." But a calm spirit will reflect and discriminate. There are certain principles, elements, laws, call them what we will, which survive change. Nothing can rob us of that which is eternally true. The history of the past teaches us that the minor aspects of religion may alter, but it also teaches us that there are things which cannot be shaken. Religion has passed through many a crisis, yet religion survives.

The very nature of the case might lead us to expect religion to survive. We speak of the world as a world of change. We speak and think of the rapid and startling changes which we have seen or experienced, but we forget that there are elements which do not change. The long absent friend, how changed he seems! True, but the friend has not changed. The light of recognition is in his eye. The grasp of his hand is as warm and cordial as ever. Apply this thought. Religion may change its language, its customs, its dress, but like man's nature religion has an outer and an inner self. The one is transient, changing with the passage of time, but the other is permanent. The permanence of man's nature is the key that unlocks to us the past and enables men of widely differing times and places to understand one another. One feature of that permanence in man's nature stands fixed by the witness of history and investigation. Man shows himself in all ages to be religious. It is true, exceptions have been taken to this statement. But more and more, as light is thrown upon the subject, these exceptions tend to disappear. Yet even if some exceptions were established, it would not be untrue to say that man is and always has been religious. We say man is a rational being, but there are thousands who know nothing of logic and are most irrational in action. The exceptions even may be said to prove the law. Laying aside the question whether there was or was not a primitive revelation, we may assert that either there was or there was not. If there was, then man had what we call religion from the earliest times. If there was not, then man must have been by nature religious, seeing that, without external aid, religious conceptions and customs must have grown as from a soil whose seed was in itself. The ancients, when they began to look beyond their own country, were greatly struck by the fact that they found everywhere a religion. The destructive elements in the world at any given time cannot really destroy what is so widely and so deeply rooted. The nature of man remains the same, and the more widely our knowledge of man's nature is extended, the more clearly do we perceive that he is religious, that he is, as one has said, "incorrigibly religious."

We may calculate, then, upon the permanence of religion. But can we calculate upon any of the features of the religion

that will survive? Can we mark any of those elements which are likely to endure after the shaking and sifting of all things? There are two ways in which we may approach this question. We may take our stand upon the convictions of our faith, and say: "Those things which are from God are certain to endure." But this is a position which all will not accept. There is another method of approaching the question. We may approach the Divine through the human. We may ask what the nature of man has to say on the question. If human nature is the same always, we may be sure that what man's nature imperatively demands will be supplied by religion. If man is a religious being, we may discover what are the constant elements in his religious nature: and we may be sure that religion will meet the essential demands of his nature. To ascertain, therefore, what features may be expected to survive in religion, we must betake ourselves to a study of man's nature: we must try to ascertain what are its spiritual laws: we must trace these as displayed in man, and as displayed in the history of religions: we must examine religions with a view to ascertaining how far each meets the spiritual requirements of man's nature: and from this study we may infer the probability or improbability of their permanence. The survey of the religious history of man will show us the universality of certain principles.

There are three or four such elements or principles of man's spiritual nature, which seem to be necessary and permanent. These may be stated briefly. (1) "As men think, so they are." This we may call the law of Environment. The strongest assaults made upon religion are based upon the assumption of this law. Men point to the horrible things done in the name of religion, and inveigh against all religion, but the question resolves itself into a study of the thoughts that underlay the particular acts. When the Indian widow was burned on the funeral pyre of her husband: when devout and sorrowing friends put grain into the dead hands of loved ones, they were acting in accordance with religious thoughts. The idea, whatever it was, represented their religious thought. Conduct follows ideas. Among the various sovereignties of the world the sovereignty of thought holds high place. Homer writes a poem: Greece has, of the poem, made a truth. Lycurgus made the laws, and Greece

realised those laws in national and religious life. Ruskin speaks of the beauty of Rome as dependent on the laws of Numa. Doctrines are sown in the soil of the mind: they are ripened by the centuries: they spring up into action. Our characters grow or shrink with our thoughts. As we think, we are. It is the law of our environment. Hence religion cannot ignore ideas and thoughts.

(2) "As we are, so we see." This may be called the law of Organism. Our conduct is largely the result of the thoughts and opinions which we have inherited. It is the complement of the law of Environment. The man grows by influence of his environment: but he is not the victim of his environment. Here comes in this second law, to modify the first. Man does, to some extent at least, mould his environment. The same conditions bring life or death. One man grows great on what tends only to degrade another man. We do not see with our eyes only; we see with our hearts. One eye sees beauty in the wayside flower: to another eye it is a wayside flower and nothing more. In the same strain, Mrs. Browning sings, "Earth's crammed with heaven, and every common bush afire with God." It is the same in art. In poetry, in all the realms of great thought, it is the same. And it is the same in religion. The Holy Grail—the glorious vision of the true meaning of life divine and human—is seen in various measures by different knights. "Ye have seen what ye have seen," is King Arthur's language to the knights. There were men who saw no beauty in the stainless life and heard no music in the words which fell from the pure lips of the Man of Nazareth. There are some things which the pure alone can see. The fullest revelation waits for him who has the largest receptivity.

(3) The third law is the law of Sacrifice.—"No pains, no gains." Our inability to see is caused by fault or defect within ourselves. There is need of some change in order that the fault or defect may be removed. The man who succeeds in his object is the man who takes pains, sacrifices his pleasures, his pride, his daintiness, in his determination to win at all costs. It is a law written everywhere that only in sacrifice is progress possible and success secured. The corn of wheat must die before the golden harvest can come. To illustrate this principle fully

would take too long. There are few enlightened men who will doubt it. The principle is seen everywhere. Reluctance to sacrifice is fatal to all progress.

(4) The fourth law needed to complete the list is called by different names. It may be called the law of Indirectness. It is this: "No man can perfect himself in any direction who seeks perfection directly." Sacrifice, when it is sought as sacrifice, has a self-consciousness which mars its simplicity and spoils its moral force. Sacrifice which knows itself as such is not pure sacrifice. Something more is needed; some impulse of enthusiasm, some inspiration of love must work within it to purge it of self and self-seeking. The patriot who dies for his country: the martyr at the cost of life: the mother who rushes into burning flames to rescue her child—these follow impulses loftier than those of self-conscious action. Self-consciousness is fatal here. King Arthur says to Sir Percival: "Thou thoughtest of thy prowess . . . . Thou has not lost thyself to save thyself." Sacrifice evoked by inspiring love of some object, felt not as sacrifice but only felt as love, this is true sacrifice. It is this which sets the smallest acts of love higher than loftiest acts of duty. Duty done is noble; but the highest duty done as duty stands on a lower plane than the smallest act of pure unselfish love. All deeds of self-sacrifice are consecrated only when the love that inspires them blinds the doer of them to their greatness.

Such are the laws of man's spiritual nature through which religion, man's highest instinct, bids defiance to the processes of decay. Beneath these laws lie qualities which alone produce these laws and give them reality and meaning. Our next step, therefore, must be to examine what the spiritual instincts are which find expression in these laws, and thus to discern the essential elements of all religion.

Our first duty is to determine the sources from which we may glean facts likely to help us. Like the man who looked for dawn and found its earliest tokens on the summit of the western hills, so perhaps we may catch our first view of the future by turning our glance upon the past. But we must gaze not only on the past: the future is the offspring of both past and present. And both are living, instinct with life and teaching. At the outset there are difficulties in the way of our investigation

The number of religions is almost legion, and the definitions of religion vague and varying. Still, selection is the law of all high study, and definitions, however vague, have each their value and suggestiveness. Definitions may give us some of these features, and their application to historical study give us others. We may deduce these three as features to be borne in mind —Dependence, Fellowship, Progress. The fitness and naturalness of these three elements or features will be seen on reflection. Life in the individual illustrates them. The earliest feature of child-life that strikes us is its oft-quoted dependence. Its needs must be supplied by another. But as the child grows, and intellect develops, he passes from the stage of absolute dependence to a stage where fellowship makes demand in growing force. He shares in the walks with his father. Prattle passes into speech, and speech into reflection. He is still largely dependent, but fellowship is needed too. But life has a further stage. With manhood dawns ambition; the man wishes to exercise his powers in the great moving world. Thus the idea of progress adds itself to those of dependence and of fellowship. The same is true in the development of love, man's highest form of being. The child's love is a dependent love, but youth must find companions in love. The friendship of boyhood is dear, but later it is followed by the love which seeks the companionship of wedded life. The man becomes a father, and henceforth feels that progress is a feature which his life demands. Assuming, then, that these are features of religion, we must note that none of them alone can constitute religion, nor can any one of them be ignored by religion. Dependence alone develops into weakness in the springs of moral activity; such religion would be little else than superstition. Nor can fellowship alone make up religion. Religion without dependence is deficient in that reverence which man feels toward unseen and higher beings. Nor can progress alone be counted a religion. It becomes a moralism merely and tends to deny dependence on Divine and fellowship with human agencies. None of the three elements can stand alone, nor can any be ignored.

We turn now to the history of religion, with the view of ascertaining what evidence we may gather concerning man's religious needs.

Religions have been divided into those which are universal, and those which are not universal. By universal are meant those that have proved themselves capable of ministering to men of differing races and lands, in distinction from those that have found their whole history within the limits of the land that gave them birth. The non-universal religions give evidence only less complete than those that have found wider expression. But let us seek our evidence in those that may be called the universal religions, though strictly speaking no religion is universal till it has spread over the whole world and gathered all races and people under its sway, and no religion has as yet accomplished such a result. Christianity has made the largest advances in this direction and embraced under its wing the largest variety of race and people. Islam has made but little progress among Aryan peoples. Buddhism has found small success among Semitic races. Yet the witness of Islam, Buddhism and Christianity is the witness of three-fourths of the human family.

How far does the history of the three religions named bear witness to those three elements that must be in the religion which shall become permanent and universal? Let us look at each in turn.

The figure of Muhammad loomed large and terrible upon those who saw only through the fog which dread and ignorance spread around him. To them he was an object of horror against which anything evil might be said. He was the first-born of Satan: he was a dealer in black arts: his very name became an epithet of reproach. But now the mists of prejudice have cleared away, and we can see him in a fairer light. We can understand him better as we recall his traditional portraiture. A lithe and slender figure, broad-shouldered, and upbearing proudly his majestic head, crowned with dark, curling and flowing hair: an oval face bronzed by the sun: the nose, "the rudder of the face, the index of the will," strong and masterful: teeth brilliant as hailstones, and eyes as bright as stars: soft small nervous hands—all made a figure good to look upon. His peculiarities also are known to us: the deep blood-vessel on the forehead that darkened when in passion: the strange egg-mark between the shoulders, the so-called seal of prophecy: and the gracious gait, light and springing, as of one stepping downward.

Joyous he was and loving as a child, patient as a woman: ready now to romp with the children or tell them stories, now to sit patiently in a foul dense atmosphere, nursing the sick child till it died with its head on his bosom: full of a sweet soft courtesy which would not willingly offend by gesture or by manner: never the first to withdraw his hand from grasp of friend, or to turn aside from converse with another. Altogether, one would say, a delicate organization, sensitive, responsive, passionate: drawn to a fine strange love of solitude, yet longing for the solace and the soothing of a woman's hand, and flying to her sheltering arms from the wild terrors which at times fell on him. Briefly, a man of highest genius, strangely blended of masculine and feminine qualities: full of contradictions, with his timidity and his courage, his passionate indulgence and his wondrous modesty, his outbursts of cruelty, and his patient tenderness: terrified at the weight of the task imposed upon him, yet finding it impossible to shrink from it: hating conflict, yet preferring it to the inward torment of the spirit that refuses its mission: gaining in his self-surrender the power which was needed to weld others together, and to inspire them with that loyalty to God which was the essence of his teaching.

This picture of the Prophet, after all due allowance made, shows what lay at the root of Islamism. It was the idea of dependence upon God. This may be called its initial idea. It is seen in the very word by which the religion is called. It is not Muhammadanism; it is Is-lam-ism—submission. It teaches that man is of small account. In the prophet's mind God was all, and man could be religious only in complete surrender to His sovereign will. And God was alone, nor shared His sovereignty with any. All other divinities were usurpers, standing between the Sovereign and His subject slaves. The exalted idea of this sovereign and sole God, and the necessity of the most complete obedience to Him, are an emphatic statement of dependence.

What of the principle of fellowship? Muhammad thought more of God's glory than of the needs of man. He makes no provision for the restoration of man to union with the Divine. His mind is full of God and God's greatness: God is the Arbiter, man is the creature of God's absolute autocracy. This idea of God's greatness, and of the absolute authority exercised by the

fiat of His will, dazzled the popular mind for a while, but it had the effect of seeming to push man very far away from God. True fellowship was impossible. The link between the Creator and the creature was that of power on one side and dependence on the other: the idea of holiness which satisfies the ethical feeling, and the idea of love which captivates the heart, were wanting. Fellowship seemed, and was, impossible. The later history exhibits a reaction. On his death they began to worship Muhammad, viewing him as a mediator still living and pleading with Allah; and Medina became, in sanctity, second only to Mecca. The sense of the need of fellowship led them to this, but it was no part of the system of Muhammad.

The third element that remains to be sought for in Islamism is that of progress. Early in the history of Islamism there were those who resented the hard doctrine of predestination, who asked for righteousness in God as well as sovereignty through might. It is needless to tell the full story of this movement. Those who supported it flourished for a time; but notwithstanding the patronage of some even of the Caliphs, the day came when the so-called orthodox rose against the movement and it fell. But the fact of the movement shows that within the history of Islamism the need was felt for the third element, that of progress. The movement would have freed Islamism from difficulties of its own creation: it would have enabled men to see the width of God's work in the world: it would have opened their eyes to the revelation of God in nature: and it would have saved Islam from the stagnation which has befallen it. Islam crushed the life within its bosom, and so doomed itself to prolonged barrenness. But notwithstanding this, the history of Islamism has yielded evidence of the three elements for which we have desired its testimony. Dependence was its point of departure: something to satisfy the instinct of fellowship was demanded and conceded in its growth: and the element of progress was demanded, but refused.

The second universal religion which we are to examine is Buddhism. We are met at the outset with difficulties in the fact that the name is used to describe several systems, which are common only in their origin. But our task is not to harmonize; it is only to interrogate. We may stop for a moment

and glance at the scenes which revealed the dawn of this beautiful and pathetic faith. The mists are thick, the distance great, and myth and fable are mixed with history. We can hardly trust ourselves to the guidance of historians, and we certainly cannot depend on poets. Yet even if we reject all that is doubtful, the story is one of simple beauty and true devotion. The central figure from which the religion sprang is original and strong. Gautama was the true prophet of Buddhism. We see him in his pleasant home with his fair young wife and his baby boy, his only son. He sees the fourfold vision. Pictures of the impermanence of everything earthly present themselves to him in the form of a helpless old man, a sick person, and a dead body. At last a religious mendicant with shaven head and wearing yellow garments meets him, a picture of peace and of deliverance from all pain of impermanence. The struggle has come: that voice which, if heard and refused, grows faint and then ceases, but which, heard and obeyed, leads on to widening paths of life,—that voice is calling him. The fragrance of the night is breathing over his palace: the calm of his home-life is before his eyes: his wife and little one are asleep, and the wavering light of the lamp illumines those dear faces. But the crisis has come: the voice which calls him is obeyed. He goes forth into the darkness, and the light of his life seems quenched. The choice, the great renunciation, has been made. The path toward higher peace must be trodden. The way is rough, and the experiences are bitter: he endures hardship. At last the light and the peace seem to come. Disciples gather about him: his journeys become marches of triumph: he is treated with honour: he gives rules to his order: he dies, and his grave is hidden by the flowers flung upon it by grateful and reverent hands.

Much of obscurity lies about the early history of Buddhism, especially in regard to doctrine, but this much is clear, that Buddhism in its early form stood for a type of mysticism. There was, of course, the exaggeration of the reactionary. The Brahman religion from which Gautama recoiled had become literal, mechanical, un-ethical, unsatisfying to the thoughtful soul. The whole attention of Gautama was fixed on the idea of salvation from the weariness and pain of existence. It is the expression

of the soul's longing to be free from conflict, to find undying rest. Individuality is the burden: each individual soul is like a bubble, disturbing the smooth and serene surface of the ocean of existence; the object is to touch the bubble and make it sink back into the ocean, and then there is peace. This is quietism. It corresponds in a measure to that element in religion which has been called fellowship. Buddhism does not admit the existence of a Supreme Being. It would be absurd to represent Gautama holding as a doctrine the belief in a personal God. Had any asked him about a life to come, or about the being of a God, he would have answered: "I know nothing about a life to come; I know nothing about what comes afterward; I know that right is right, and self-control most noble; whatever salvation there is must come through moral means." Here is at least the germ of that human instinct which craves for inward harmony, and this is close akin to that element which has thus far been spoken of as fellowship. But what of the other elements of dependence and progress? A historic study of Buddhism in its diffusion over other parts of Asia presents some remarkable facts. It practically has passed into exile from the land of its birth. It travelled both North and South. We find it in Ceylon and Burma, and in Tibet and China. Wherever we find it, we find that it has been enlarged and developed. Notions which indicate the cravings of the human instinct have been added. In its primitive purity Buddhism is entirely lacking in the spirit and thought of dependence. There is no doctrine of Divine help, no dependence on another; self-control can only look to self for victory over self. But as we look into Northern Buddhism this element has found expression in worship of the Buddha and in the reliance which is placed upon the Maitreya-Buddha, the Buddha yet to come. Even in the Buddha temples of the South, beside the image of Gautama appears also the pure white image of the future Buddha. In the Northern Buddhism the worship of the future Buddha has been carried further still. These developments tend to the strong expression of the element of dependence. In fact, wherever we look at the developments of Buddhism, we find the tendency to add this element. One truth, like one leg, is of little use: another leg, artificial if not natural, must be added if any movement is to be attained. Mysticism, as seen in Buddhism,

was lame indeed: it expressed the desire for self-control, but it needed further the element of recognised dependence.

There is a third element for which we must look in Buddhism, the element of progress. Fellowship and dependence are not enough. The spirit of man desires to bind itself for good with the growing life of the world. This element was present, as we have already seen, in the belief of a future Buddha. The worship of Gautama, the reverence paid to his relics, was not enough. Buddha had vanished and was no longer a power, no longer a dependable help to men. The worshipper is turning to the future: he looks forward to the advent of future Buddhas. He craves the presence of a Buddha of power, and a Buddha of love, who will achieve triumph in the world and vanquish sin. Buddhism in its history shows that man cannot rest in a religion which is defective in any one of these three elements. If they are not present in the original form religion takes, development will add them in its later history.

We must now consider, thirdly, whether in the history of Christianity the same three elements may be traced. We start with the life and teaching of Him who gave His name to the religion. We note that in His life He exhibited a spirit of complete dependence upon God. He seemed to turn instinctively to His Father, God. His expression is that of trust. He refuses to work miracles to supply His personal wants. God's laws and God's presence in those laws are His reliance. He lived in fellowship with the unseen God. Communion with Him was the breath of His life. He had no thought in life sundered from what He believed to be the will of God. And He realised the meaning of the element of progress. He never seized the present at the cost of the future. And not only did He show in His life the presence of these elements: He taught them also. He taught men that not only could they safely depend on God but that God's love as well as His power were theirs to draw upon. His teaching was: "God cares for you: you are to trust Him. Consider the lilies; behold the birds. The Father of all certainly provides for His children." And He taught the principle of fellowship. God is a Father; men are His children. Their relationship made communion and intercourse with God not only a possible thing, but daily duty. But the harmony between God and man must be

inward and spiritual. The Divine order must control the heart: the kingdom of God is within you. And He taught the element of progress. Man must merge his individual life and interest in the common good. Life's advantages, life's gifts and talents, must be helping others; life's purposes must include and follow out the purposes of God for all.

If we follow out the history of Christianity we shall find the same elements appearing. It would be a dream to find the history of Christianity ideal in following always the higher interest of mankind, or appreciative always of man's deepest needs. Her history is the history of many mistakes, many misapprehensions, many exaggerations. We can admit her faults. She is not without spot and blameless. But the mistakes and struggles revealed in the history of Christianity have their value. The history of Christianity has given emphatic witness to the need of dependence. The exaggeration of this truth has given rise to constantly recurring controversies. The soil in which the seed of Christianity fell was favourable to the rapid growth of the idea of dependence. The ideas of the Roman world rested largely on that Roman Paganism, in which the power of the gods in religion was, like the power of the State in political life, supreme. So far as Christianity was influenced by Roman thought it took on a colour of imperialism. There was a profound sense of God's power. But it was not long before the element of fellowship began to revive and assert itself. Montanism, for all its errors and extravagances, was a voice of protest that a truth had been lost sight of. Athanasius gives clearer utterance to the demand for fellowship. God and man can meet because there is a Divine Sonship. God has revealed himself as Father, not as Emperor, and proved His kinship with man through Incarnation. Athanasius stemmed the tide, and in his time gave voice to the cry of humanity for a religion which supplied the element of fellowship as well as that of dependence. And the same element has appeared in the mystic and ascetic and monastic orders. These had their defects: errors arose: ideals sank to low levels: but the whole movement was the cry of the human for fellowship. We need not touch on the differences which marked the differing orders: we have only to note that the heart of humanity cannot be

silent. It demands fellowship in its religion, and we can hear its demand in the history of Christianity.

Progress is the third element. Does the history of Christianity show that men were eager to have this also in their religion? The answer comes from various sources. Scholasticism will be found to contain within itself a purpose greater than amusement with verbal subtleties. Here we find evidence that men were alive to the need of reconciliation between reason and faith. Scholasticism was a cry for progress along the lines of religious culture and religious knowledge. Another indication of the same movement is found in the recognition that Nature is of God and has something to teach. We hear St. Bernard saying: "You will find something far greater in the woods than you will find in books. Trees and stones will teach you what you will never learn from masters." The development of art may show the same tendency. But of all the illustrations of the recognition of the element of progress in the bosom of Christianity, the strongest is supplied by that truth which was never lost sight of, namely, that all good gifts are of God: that the man who thinks, the man who discovers, the man who invents, the man who paints, the man of science, equally with the man who prays, is one of God's workmen. Wherever such a faith is held, antagonism to progress becomes impossible.

It remains, finally, to ask.—Are these elements, in each of the religions we have considered, growths, or are they aliens and grafts? If the answer to this question be,—these elements are native, indigenous, the lawful development of the germ principle of the religion, then so far the religion fulfils the condition of real essential universality. If the answer be,—they were added; they are alien from the original draft of the religion: then the universality of such a religion is only apparent. It lacks the quality, though it may possess the form, of universality. If these elements are seen to belong to a religion originally and essentially, then it would seem that such a religion has a native fitness to meet man's needs. Such a religion carries in her bosom the life which blesses man and secures her own immortality.

We have already observed that the element of dependence is supplied by Islamism. It is admitted that this element belongs to its very essence. Islamism would not be Islamism

without this quality, for it is the religion of dependence. Submission is the whole of Muhammadanism. The ladder by which man climbs toward Paradise is the ladder of dependence and submission. The element of dependence is essential in Islamism.

Is the element of fellowship there also? Historically it is present. The mystical tendency that began to show itself among Muhammad's followers, and subsequently the Sufite movement, both witness to its later development. But it was not an indigenous plant. It arose because men wanted it: it did not spring spontaneously out of the heart of the religion itself. It is using far too mild an expression when we say it was not indigenous. It is far more exact to say that it was alien to the original spirit of Islamism. Those features which give evidence of the craving of man for fellowship with the divine are features which had no place in the religion as it came from its founder's hands.

Can we find there the element of progress? Our first impulse would certainly be to answer, "Yes". Memory and imagination are at hand to paint the glories of the culture and civilisation which flourished beneath the shadow of the Prophet's name. We cannot forget all that has been said of the Arabian sciences. Side by side came the conquerors and teachers into Europe. There were not merely great thinkers and great scholars in the Moslem world, but it may be admitted that the average culture and intelligence of its time were in advance of those of Christianity. As a historic fact progress was present. Yet the relation of Islamism to progress was not always one of sympathy. It was a later growth. Under the early Caliphs there was no zeal for culture, no thirst for knowledge, no desire for progress. Intellectual life drooped. Whatever growth and knowledge then existed withered at the touch of Islam, like vegetation beneath the fiery breath of the desert. But when the sovereign power passed from Arab to Persian hands, a change took place. It was on the soil of Persia that the movement toward progress was developed. To the Arab culture was nothing: to the Persian it was much. The growing culture only won from the Moslem his malediction. Its presence was tolerated, and became at length a factor in its life. Islam had in its sap no seed of future life. God had bestowed inspiration once, and it lies within the covers of a book, and there is no

inspiration for the working or for the thinking sons of men, to consecrate art and dignify labour.

The conclusion, then, seems to be that Islam has been, and still is, a great power in the world. It has reclaimed the slaves of a low and degraded polytheism from their grovelling conception of God to conceptions which are higher. It has set an example of sobriety to the world, and has shielded its followers from the curse of drink which degrades and destroys the power of nations. But when we come to the wider question, and ask whether Islamism possesses those elements which will qualify her to stand the crisis of the future, to satisfy the demands of man's heart, and so be considered universal in gift and quality, then we must answer, "No". It can meet man's instinct of dependence: but to minister to his higher needs, it is powerless. It is like one of those countries in which the verdure is luxuriant, the flowers of glorious colours, and the birds soar overhead resplendent in plumage, and majestic in flight: but where the flowers lack fragrance, where the birds lack song, and where the homes of men are not. The mirage-fever of the desert is upon us: we dream of water but wake to thirst: we think of shelter, and we wake to yearn for the shadow of a rock in a weary land. Such faith can never be universal: it provides for dependence, but not for progress, and it supplies no link of fellowship between the human and Divine.

We turn to Buddhism, and ask the same question. As a matter of history, the element of dependence is present: but does it belong to the essence of the Buddhist faith? Our answer can only be, "No." It is an addition, not only independent of Buddhism but at variance with the essential features of original Buddhism. When we look next for fellowship, we must admit its presence indirectly. There is, indeed, no Supreme Being with whom man holds fellowship, but there are longings of the soul for harmony and peace and rest, and these are allied to fellowship. The God of peace indeed is not there, but the voice of the soul of man demanding fellowship is heard, though Buddhism failed to perceive that fellowship can find its fulness only when the Divine is present and touches man with sympathy. And what of progress? Is that indigenous to Buddhism? We saw, indeed, in its development a recognition of the idea of

get out and wait till 8 o'clock of the following evening for the Punjab Mail. The trains from Dhond to Manmad fit in with the trains from Bombay to Calcutta but not with the Punjab trains, so we gained no time by taking the short cut. If we had gone round the other two sides of the triangle by Bombay we should have been in the same train but the cost would have been greater. We had therefore practically all Tuesday at our disposal at Manmad and, feeling energetic, thought we would go and visit a hill fort called Ankai Tankai about four miles off. We thought the charge for tongas extortionate, and so set off to walk about 9 A.M. It was beautifully clear and dry and it was delightful to have hills so near us, but by the time we had walked our four miles and had climbed half way up quite a steep brow we began to feel warm. However the fort, which contained some Buddhist caves, and the view from the top of the hill rewarded us. There are two flat-topped hills joined by a narrow neck near which is the great gate, which were both surrounded by what once must have been very strong fortifications. We took some photos and began our return journey, but we were so done that about a mile and a half from Manmad we had to bribe a bullock cart we met to turn round and take us back, and I do not know when I have felt an ordinary bullock cart without-springs so comfortable. Our walk naturally made us sleepy in the afternoon and I think did us good by giving our legs a good stretch and relieving the monotony of the railway journey afterwards. Still, if any one is inclined to follow our example and go to Ankai Tankai, which I quite recommend, I would suggest taking a tonga and some refreshment.

On the Tuesday evening we started off again after dinner and went on in the train past Bhopal, Delhi and Lahore to Rawal Pindi where we arrived on Thursday afternoon. We spent a day there making sundry purchases and on the Friday afternoon about 4 P. M. started off on our long drive in the vehicles which Cockburn's Agency at Srinagar had ordered for us—Edmonds and I in our tum-tum, and the boy and luggage in the ekka. The northern ekkas are very different from ours in Madras. There are of course only two wheels but the body of the vehicle is curiously hung on the shafts, which pass under the body and meet at a point behind, while in front they stand out wide apart

on each side of the pony and are joined by a twisted leather thong which rests on the animal's collar. Opinions seem to differ as to the comfort or discomfort of such travelling.

The first afternoon we drove about twenty-five miles, at first along the level, and then through low hills sweet with oleanders all in blossom, to Tret about 4,000 feet above the sea. We walked the last half mile, which was steep, up to the dak bungalow. There we stopped the night. Next morning, Saturday the 21st, we walked up the eleven miles to Sunnybank on the outskirts of Murree as it was one long ascent for the horses of over 4,000 feet. We agreed that we never saw anything more beautiful than the masses of the common white dog rose which covered the roadside, clambering up big pines and other trees and literally covering them with masses of white sweet-smelling flowers. After lunch at Sunnybank we began our descent to the valley of the Jhelum which we were henceforth to follow to Srinagar. We had risen over 4,000 feet in the morning; we were to descend over 5,000 feet in the afternoon. It seems a great waste of energy but at present there is no better way into Kashmir, as the road by Abbotabad, which does not rise so high, is not so good. The first part of the descent through fine forests and past the Gallis, where the different military camps are, was most beautiful; we looked down into steep valleys and over one range of hills after another to the line of the greater snows far away on the other side of Kashmir. Then we went down, round and round first one arm of the hill and then another, until we dropped down to the Jhelum close to Kohala, a wide and rushing torrent with high hills on each side of it, tossing about great logs as if they were feathers. We had come over twenty-seven miles from Murree and the change of temperature was very marked. It was quite hot again down in the valley. We spent the night there and next morning started off early to avoid the heat. As soon as we passed out of the Kohala Bazaar we crossed the river by the new bridge into Kashmir territory. The old bridge, with all the bridges in the Kashmir State except four, was swept away in the great flood of 1893. The road runs northward along the left bank of the Jhelum, now low down, now rising high up on the cliff with beautiful views all along. First we passed Dulai, a charming bungalow right down on the river where we halted for

the night coming back; then Domel, another beautifully situated bungalow just where the Kishenganga from the north joins the Jhelum proper, which comes in almost at right angles from the east. There is a beautiful view of the Kishenganga with a plateau above, on which is Mozufferabad, a provincial capital, and the mountains of Afghanistan beyond. We halted for tiffin at Domel and then in the afternoon drove on eastwards to Ghari, where the hills open out and leave a small plain on the left of the river, in which is the small village and posting station. On the opposite side is the Sikh village of Hatian connected with it by one of the curious single-rope bridges of the country, on which however we did not venture. From Ghari we drove on next day through the gorge of the Jhelum which was now between steep rocks on our left, first to Chakoti for tiffin and then on to Uri for the night. Uri is a small town with a fort on a high peninsula, round which the Jhelum makes a great bend and on each side of which tributary streams join the main river. In consequence of this, the road on each side of the town follows these tributary streams for several miles to the points where they are bridged. All along this part of the road there are constant landslips and the road is continually giving way as great rocks fall down from above, but it is as continually being repaired with the greatest skill, so that now even motors and big carriages can drive all the way from Pindi to Srinagar. From Uri we drove on Tuesday, the last day of our drive, to Baramulla, stopping for tiffin at Rampur near which are the electric power works for supplying light for Srinagar and for wood cutting and for dredging the channel of the Jhelum, which is very narrow near Baramulla, and so preventing serious floods in future.

We got to Baramulla between four and five in the afternoon and found our doonga or house-boat waiting for us. We had done the 164 miles in four days very comfortably in our tumtum. Going out of the valley we did it in a mail tonga in two days in order to gain time, but the slower method is much to be preferred both for comfort and for seeing the country. Some Cambridge missionaries, whom we met later on, cycled the distance in four days, putting their servants and luggage as we did in ekkas, and the pace of the ekka regulated the day's journey.

Just before coming to Baramulla the hills come close together and the river dashes over the rocks. It was just here that, according to tradition, in prehistoric times a sage named Kasyapa overcame the demon who ruled over the vale of Kashmir, which was then one big lake, and cleft the gorge and let the waters of the lake burst out along the channel of the Jhelum which must once have been much deeper; while the demon was set at rest by having a mountain put upon him. This is the mythical way of describing a great geological upheaval of which there are many signs all round the valley in the high level plateaus, such as Martund, which mark the original level of the water.

Baramulla is the modern gate of the valley at its western end. The way by which the Moguls approached it was from the south-east by the Pir Panjal route to Islamabad. The Maharaja of Kashmir has also a private route from Jammu to Islamabad by the Banihal pass.

Before describing in detail some of our journeys in the valley it will perhaps be convenient to give a very brief description and sketch of the history of the valley which, as you stand at Baramulla, lies to the east of you, ringed all round by mountains. Far away to the north is Nanga Parbat over 26,000 feet, near which goes the road to Gilgit: nearer in the gap above the Wular lake is the Rajdiangan pass (11,000 ft.), the first pass on that wonderful road to the frontier. The Wular lake is a great sheet of water about fifteen miles broad, very shallow in places and varying greatly in extent according to the time of year. At times it is covered with the singara nut weed. The Jhelum flows through the southern part of it and goes out near Sopor, a small town on both sides of the river connected by a bridge. In the north-western corner of the lake is the Lolab valley; in the north is the Erin Nallah running up to the fine Mt. Haramouk which is so conspicuous an object on the right bank all the way along the river to Srinagar. At the south-east of the lake a little way up the channel is Lake Manasbal, which we did not see, and still further up at Shadipore is the junction of the Sind river with the Jhelum. The Sind River flows down the Sind valley from the Zoji La pass, of which we shall have more to say. It is one of the main arteries of the valley and contains the road to Ladak and Tibet. From Shadipore the main river wriggles up to

Srinagar in a south-easterly direction, and goes on again through Srinagar, wriggling more desperately than ever, still in the same general direction past Avantipur, an old capital, to Islamabad or Anantnag, just below Martund, near which it rises, and receives after a course of a few miles the large Liddar river from the north, which is composed of two main streams flowing round the great Kolahoi mountain system and draining the hills which form the south side of the Sind valley and the western side of the Wardwan valley far away to the east. At the junction of these two watersheds is the great Amarnath mountain and cave. All along the south-west side of the Jhelum basin the boundary is the Pir Panjal range, rising to 10,000 and 11,000 feet.

The early history of the valley is lost in obscurity. Adam is said to have visited it after the fall, and the descendants of Seth ruled there 1,000 years. Up to the fourteenth century of our era it was ruled by Hindu sovereigns. Asoka is said to have converted it to Buddhism and his son Jalaka built the first shrine on the hill, 1,000 feet high, overlooking Srinagar, called the Taki-Suleiman or Solomon's throne, or Sankaracharíar, on which there is now a small but very ancient Siva temple, the base of which may be Jalaka's work. The most important temple, however, is the famous ruin of the temple of the Sun at Martund, the ancient capital, said to have been built by a king named Ramaditya in the first half of the fifth century A. D. In the beginning of the eleventh century Mahmud of Ghazni is said to have conquered and held the country for some time, but it was not until the middle of the fourteenth century that it fell permanently under a Moslem dynasty. This dynasty was overthrown in 1587 by the Emperor Akbar, and it remained a province of the Mogul Empire till 1753. During their time the Mogul princes often spent their summers in Kashmir, Akbar three times, Jehangir thirteen successive years. Then for over sixty years the country was ruled by a series of Afghan rulers, who oppressed it cruelly until in 1819 Ranjeet Singh, of Lahore, conquered it but did not rule it much better. After the Sikh wars it fell into the hands of the English, who gave it to the Dogra Raja of Jammu, Gulab Singh, the grandfather of the present ruler. Thus the ruler is once more a Hindu, though more than half of the inhabitants of the whole State are Muhammadans, who, in the Kashmir

valley proper, number 93 per cent of the population. The level of the valley is about 5,000 feet above the sea and the distance from the source of the Jhelum near Islamabad to Baramulla, where the river ceases to be navigable, is about 80 miles by water, and about sixty as the crow flies, Srinagar being about the centre.

The cession of Kashmir to the Maharajahs of Jammu was one of those acts which perhaps we should now consider ill-advised, owing to the great strategic value of the northern provinces round Gilgit for frontier defence and also to the possibility of making the valley a great military depot and sanatorium for British troops. But ill-considered or not, the bargain has been loyally kept, and the Kashmir Durbar has been assisted in every way by British officers to improve its revenue by a new Land Settlement, to abolish forced labour, to make the great Gilgit road from Murree along the Jhelum valley and then over the hills, and to develop great irrigation schemes. Probably no other Government in the world would thus have kept its hands off a province which would be so useful to it. But I must not digress into more history, but return to our life in the boat on the river at Baramulla.

We had a doonga or native house-boat, for which we paid Rs. 30 a month, including furniture, crockery and the wages of the crew, four in number: a man and his wife, a small boy of thirteen and a smaller girl who was said to be twelve years old—that being the minimum age for a member of the crew. Our doonga had a thatched roof, a wooden framework, and tattie sides made of rushes which rolled up, instead of the boarded sides of the house boat. There was an open space in the boat where they paddled or poled the boat along, then a small anteroom with space for two long canvas chairs, then a good sized dining room, then a matey room, two bedrooms, each the width of the boat, and a bathroom. Beyond this was the place where the crew lived. Besides the doonga in which we lived we had a cook-boat which followed us, a rather smaller kind of doonga for which we paid Rs. 15 a month including the crew of three. The larger house-boats have much more accommodation and furniture, but of course they need a larger crew and move more slowly. We went about two and a half to three miles against the stream and about four down the stream! It took us from Tuesday afternoon to Friday morning to

get to Srinagar. We tied up each night, and generally for meals and walked along the grassy banks and bathed with great delight, in the river which was now a wide stream meandering through the plain, a great contrast to the swift mountain torrent between high rocks, as we had seen it lower down.

On the Friday morning we approached Srinagar and were very soon surrounded by small boats of the kind called Shikaras which will hold two or three people beside the crew and are used for getting about the city or going on the lakes. These were full of hawkers who wanted us to buy their various goods. We passed up through the city, most picturesque but filthy beyond compare, under the seven bridges which span the river.

These bridges are built of logs of wood lashed together on the cantilever principle which has been used in Kashmir for ages. The objection to it in its simplest forms is that it impedes so much of the waterway that it is apt to be swept away in a great flood; the newer bridges which replaced all but four of the old ones after the great flood of 1893 were built on the same principle but with the framework more open.

As you pass up the river you see the Maharajah's palace, rather a heavy block with a characteristic little temple roofed with plates of tin made from the sides of kerosine tins, gilt over. Further on are other small temples and half ruined houses. Most of the houses along the river seem half ruined. Further again you see the top of Jumma Musjid built by Shah Jahan. Inside are some wonderful deodar pillars more than thirty feet high, each made of a single tree.

Further again is the Shah Hamadan Mosque, also seen from the river. The type is peculiar to Kashmir, with its square wooden roof surmounted by an open gallery and sikra above. As you pass on up the river you emerge from the old part of the city into the part where the European houses and camping grounds are. Here the river is fringed with poplar and chenar trees and there are great grassy meadows with splendid avenues crossing them. There is a great avenue of poplars, one and a quarter miles long, planted in 1809 by the Pathan Governor, which crosses the Munshi Bagh and separates the polo ground on the right from the golf course on the left, and leads up to the Takt on the hill in front. All along by the side of the river are level grassy camping grounds shaded by big chenar trees. From the polo ground you can look right across to the Takt and again to the higher hills beyond.

To the north-east of the city and beyond the camping grounds is the Dal or city lake approached through the Dal Durwaza, a lock gate to prevent the river in flood overflowing into the lake. Beween this and the north-western slope of the Takt is the C. M. S. Mission hospital with 140 beds. Over 1,700 in-patients and over 50,000 out-patients are received every year and over Rs. 20,000 are received from voluntary sources and fees. For years the hospital has been the scene of the labours of Drs. Arthur and Ernest Neve, the former of whom is known as the author of the best guide to Kashmir and a great climber, as well as a most indefatigable missionary and evangelist. Their patients are mainly Muhammadans.

Passing through the Dal Durwaza and keeping to the left, one passes along canals by the side of houses, which overhang the water, to Hari Parbat, the fort which Akbar built on a hill to overawe the city. From this, standing between the city and the lake, you get a very good general view of the lake, showing in the foreground the curious floating gardens, which are made in the following way. The rushes are allowed to grow together very thickly ; they are then cut off about a foot below the water level and tied together, and earth in small round nests is laid on and vegetables are grown on the top. They are kept in one place by strong stakes, and rise and fall as the water of the lake rises or falls. They can also, as we saw, be moved from place to place.

On the shores of the lake is the Hazrat Bal, a Moslem shrine, which is said to contain a hair from the Prophet's beard. Further on in the open parts of the lake men may be seen spearing fish, which is a practice on Lake Manasbal and other lakes besides the Dal lake.

On the eastern side of the lake are the famous Mogul gardens, the Shalimar Bagh and the Nishat Bagh. The Shalimar Bagh or 'abode of love' was made by the Emperor Jehangir for his wife, Nur Mahal. It is a great walled garden with a beautiful stream in the centre, led down from the hills by terraces, and running through stone-paved courses under beautiful pavilions and between beds of roses. I never saw anything like the roses: there were more blossoms than leaves, and the view looking down the fountains from the upper part of the gardens, with the western sun on the water fringed with flowers, and high avenues on each side was beyond description. There is another of Jehangir's gardens called the Nishat Bagh or 'garden of gladness,' where

the water comes down over a sort of slide from the upper terrace on which there is a most beautiful grove of chenars. These gardens are watered by streams from the hills, but for irrigating the gardens on the plains they use a Persian water-wheel of the type used in other parts of Northern India. Bullocks turn one wheel which turns another surrounded by chatties on a belt, and these raise the water. The mention of bullocks calls to mind other beasts of burden—the yaks which do so much of the transport over the high passes into Tibet and of which one reads so much in Dr. Sven Hedin's book, *Trans-Himalaya.* Their drivers are generally Ladakkis or Tibetans. Another quite different type of people are the Gujars or shepherd people, whom you meet up the various valleys. The people in the plain, both men and women, wear a curious long woollen gown with long sleeves, generally turned up. Akbar is said to have forced the men as well as the women to wear it, to show his contempt for their effeminacy.

After four days in Srinagar, we engaged coolies and got a couple of tents, one for ourselves and one for the servants, and went down the river in our doonga, first to Shadipore and then up the Sind river to Ganderbal. The Sind river is very swift and was almost opaque with half melted snow. We tried bathing in it in the sun one morning, but the current was so strong and the water so cold that all we could do was to run twenty yards up the bank and jump in three times and be washed down to the boat out of breath before we knew where we were. It was most refreshing, but a little went a long way. At Ganderbal we left our boat and told the boatmen to take it back through Srinagar to Islamabad at the other end of the valley, where they were to meet us a fortnight thence. We intended to walk first nearly due north up the Wangat valley to the frozen lake of Gangabal under Mt. Haramouk, then down again into the Sind valley and up it due east as far as Baltal where we proposed to pass over by Amarnath cave into the Liddar valley, and then south to Islamabad and our boat. This plan we somewhat modified later on. We left Ganderbal on May 31st and got to Islamabad on June 14th. Our party consisted of our two selves, our own servant, a shikari—not that we had any sport, but he was supposed to arrange about coolies, which he did very badly—two coolies, whom we engaged right through, and four other coolies and three baggage ponies. Later

on when we came to places where the ponies could not go, we had two coolies instead of each pony.

From Ganderbal we had a delightful walk of about fifteen miles up the Wangat valley, which is formed by a stream which joins the Sind river from the north. The valley is most beautifully wooded. We camped at the Wangat village and had there the only wet night that fell to our lot while we were on the tramp. We happily kept dry but it could not have been comfortable for the coolies. Next morning we went on some three miles to where there are some ruined temples and then after tiffin climbed up a very steep path on the right side of the valley to the top of the ridge, over 10,000 feet. We had hoped to camp at a place a little further on called Tronkol, but we were so tired that when we had got to the top we stopped at the first likely place under some fir trees, partly protected by a fallen tree and just clear of the snow which lay all around us. There we camped for the night and next day trudged on over the snow past Tronkol to the sacred lake of Gangabal under the precipices of Haramouk. It is about 12,000 feet high and was then frozen over. There was a river bursting through the ice at the lower end of the lake. Part of the funeral rites of the Kashmiri Hindus consists in making a pilgrimage to this lake in August. Of course the snow has then disappeared to a great extent. At the beginning of June we found it very hard going, as the snow was very thick and very soft in places. Where the snow had melted just above the streams, the flowers were most beautiful, at least five different kinds of primula and all sorts of new and beautiful flowers. We had tiffin near the lake and got back to our camp just at sunset after a long day.

After coming down the Wangat valley we rejoined the Sind valley at Kangan where we camped in a beautiful grove of walnut trees near the river. In this valley the walnut trees form a striking feature in the landscape just as the deodars do in the Liddar valley and the chenars or plane trees and poplars in the main valley. Next day we marched from Kangan to Goond, about thirteen miles, and camped again. The valley was fairly wide here with great sweeps of pasture and fine walnut and other trees. The following day we marched on to Koolan first, about four and a half miles, where the shikari assured us that we should get coolies to take us on up the valley and over into the Liddar valley; but none would come, so we had to send one man right back to Ganderbal to the district official to ask him to send us

coolies to Sonamarg where we hoped to arrive that evening, and where we would wait a day or two as the coolies we then had would not go beyond that place. That afternoon we passed through the finest part of the Sind valley, a gorge just beyond Gagangir where the cliffs rise up in places almost 9,000 feet sheer above the river. In places the road was covered with snow avalanches, and we had to make our way over the snow slopes which shelved down into the river. The gorge was beautifully wooded, with great rocks among the trees. After four or five miles the gorge opened out and we found a wide open grassy valley surrounded by forest, Sonamarg, 'the golden meadow,' 8,500 feet above the sea. This used once to be the chief summer resort of the Europeans in the valley though now it has been to a great extent superseded by Gulmarg, 'the rose meadow,' a similar plateau on the Pir Panjal range to the south-west of the main valley. We camped at the upper end of the valley, not far from the village where a stream comes out of a very steep nullah, with a curious slate-like mountain above. We stayed there three days exploring the valley and waiting for our coolies. It was here that we met quite a large party of missionaries from Allahabad and Agra, who were camping at the other and more beautiful end of the valley, called Thajwaz, from which there is a fine view up the glacier of that name. From Sonamarg, we marched on up the main valley on June 10th intending to camp at Baltal at the foot of the Zoji La Pass and then go on over the hills on the right to Amarnath cave where there is a snow lingam visited by thousands every August. The hill is over 15,000 feet high. But it came on to rain in the afternoon at a hamlet called Sirbal where some survey officers were camped, and at their invitation we halted there and camped alongside of them. They, of course, were well acquainted with the country, and suggested that instead of going on to Baltal and then to Amarnath, and camping for two days on the snow, in order to get over into the Liddar valley, we should try the valley which opened up just opposite Sirbal where we were camped. Some of them had been up it to the top of the ridge, and looked over into the Kolahoi valley beneath, from which we could easily pass into the main Liddar valley. They could not tell us what the descent would be like, but they thought we could manage it and in this way avoid the two days' camp on the snow which we should have had, going by Amarnath. Further our coolies were very unwilling to try Amarnath so early in the

year, and said it was not possible. Accordingly we took the advice of the experts, and had no reason to regret it, though their estimate of the practicability of the route was more suited to practised mountaineers, such as they were, than to amateurs like us. We had the satisfaction of knowing that we were exploring a new way, though we had a very long and hard day's tramp. We left at 7-30 A.M., as we could not get our coolies together sooner, and we did not get them all down to the camping place on the other side until about 9 P.M. We began by crossing the Sind river and then climbing up through a bit of forest, until we came out upon the top of the snow-covered stream up which we walked. As we advanced up the valley, we had fine views of the Sirbal mountain behind on the far side of the Sind valley, and further on as we looked back we could see more clearly the glaciers on Sirbal. About midday we halted for tiffin on a flat rock about half way up. From it we could look up the valley to the top of the pass, a great snow slope with rocks on the right, and a glacier and more rocks on the left. We had to tramp over the snow and gradually keep up on the right, slanting up the snow slopes below the rocks. It was very steep and very slippery in places, and we had to go single file, and cut out places for our footsteps and, not being accustomed to this sort of walking, found it slow and tiring. On the left side of the pass near the top were the Nilinar crags and glacier. We got to the top about 4 P. M. and looked across at one of the finest views I have ever seen. We must have been well over 15,000 feet up, and right across in front of us was the great Kolahoi mountain nearly 18,000 feet high, a great pyramid standing up with great glaciers all round it. The mountain has not yet been climbed though Dr. Neve has several times got within five hundred feet of the top, and some of you may have seen in the Christmas number of the *Times of India* his description of his last attempt last year. The different views of the Kolahoi range from the top of the pass were magnificent.

Then we began to descend, first stepping over a rough slope of big boulders, and then down steep and slippery screes covered with grass and loose stones and earth, which gave way under our feet, and then into a steep gorge with crags on either side and a steep snow slope covering the stream. We had to crawl along this under the rocks, occasionally zigzaging across from side to side. This was the most difficult and tiring part of the walk,

as we were not roped and there was great danger of slipping. However in the end we all got down safely without any accident, though very late. We were down, though still 12,000 feet above sea level, at the head of the Kolahoi valley about half a mile from the snout of the great glacier, out of which runs the main Liddar stream. At the head of the valley to the left, above the snout of the glacier in the centre, were the Harbagwan crags above; Kolahoi stood out to the right.

Next day we set off down the valley, at first crossing the stream by snow bridges, then carried on the backs of our coolies through one torrent after another. Then we followed the valley round the base of Kolahoi to Liddarwat where we camped on a most delightful lawn under fir trees, and thoroughly enjoyed again the green turf and the warmth. Another day's walk brought us on past Aro to Pahalgam, where the two streams which flow round the triangular mass of hills culminating in Kolahoi Peak unite and form the main Liddar stream. Here there is a wide open valley and a large camping ground, which is at times filled with visitors. From here two more easy days' marches brought us down first to Eishmakam where there is an interesting Muhammadan monastery over the tomb of Nuruddin, a famous Kashmir Saint, and then to Islamabad, stopping at Bawan for tiffin. Bawan is noted for its fine chenar trees and its ponds of sacred fish. The water is full of them and they jostle one another and jump up to take chupattis out of one's hand, making an indescribable sort of murmuring. From Bawan we went up on to the Martund plateau on which are the ruins of the famous temple of the Sun to which I have alluded before. They consist of a Cella or sanctuary and hall in front flanked by two side chapels. The length of this central building is 63 feet; round it is a pillared quadrangle, 220 by 142 feet. The temple stands at the north end of the plateau which is a great level plain, two hundred feet above the level of the valley, about four miles long and two miles wide, and was once the site of the ancient capital. The famous traveller Vigne says that the Martund views surpass even Persepolis and Palmyra in beauty and impressiveness, more however from the wonderful beauty of this high level tableland looking down upon the valley fringed with snow mountains. For long it was without water but it is now being irrigated by a canal taken from the Liddar, and it is likely again to be populated.

From Martund we dropped down to Islamabad and there found our boat and our letters. We did not stay at Islamabad, which is a dirty town, though the second one in the Kashmir State. Cholera had begun there, and they were having processions about the streets, so we came on at once after we had got a cheque changed with great difficulty and paid our coolies. We took two days to get down to Srinagar and had some rain and much wind on the way. We stayed there again a couple of days, and came on again in the boat to Baramulla where we arrived on June 19th. From there we drove all the way to Pindi, 164 miles, in two days by express tonga but, as I said above, we agreed that it was pleasanter to go slower as we had done on our outward journey.

Let me conclude by saying that if an intending visitor can get longer time he ought to do so, but if he cannot, it is still very well worth while to do as we did in a six weeks holiday, getting about a month in the valley, spending about half easily in life on the river, crossing the valley from one end to the other, and about half in marching through two of the most beautiful valleys in the world.

As I have said arrangements are quite easy, thanks to the attention of the Kashmir State officials who seem to make it one of their chief duties to look after English visitors. They were all in mourning for the King and were most attentive in every way. In the valley living and travelling is quite cheap, though of course the long railway and tonga journey runs away with money. Still, two men with one servant ought to be able to do it easily on Rs. 450 each, everything included, and it would be proportionately less for a larger party.

R. U. POTTS.

NOTES OF THE MONTH.

THE financial statement of the Government of Madras for 1911-12, presented at a recent meeting of the Legislative Council, contains a statement which has not received the attention it deserves. Among the allotments detailed in the budget estimate is the following: 1·20 (*lakhs*) *for the establishment of Government Model High Schools—a scheme estimated to involve an extra recurring cost of* 4·43 *per annum.*

We are grateful to the Government for this frank arrival at the cost of this new experiment. The country has no right now to say that it was led in ignorance blindly to accept the new policy. We

now know that the model high school scheme will cost the Presidency close on four and a half lakhs per annum; and why? Not because aided education has proved a failure in the Madras Presidency but because the Government of India has so ordained.

In Bengal, where secondary education has been admittedly unsuccessful, there is, if we mistake not, a Government High School in every district. In Madras, where secondary education has exerted a healthy and loyal influence, there has been practically no Government High School. Yet it is proposed at a cost of four and a half lakhs per annum to introduce into Madras the system that has prevailed in Bengal. The persistence of the Government in this action in spite of protest is beyond comprehension. It is true that a certain number of teachers approve of the scheme. They frankly declare that their approval is due to the fact that they will receive higher salaries. Apart from that small minority we have failed to discover anything that can be regarded as support throughout the Presidency. On the other hand the more the full meaning of the new policy is apprehended the more insistent becomes the opposition.

MR. VALENTINE Chirol contributes to the March number of the *Indian Review* an article under the happy title of 'A Field of Common Endeavour.' There is nothing new in his contention, but his plea is felicitously expressed, and an apt phrase is often more effective than conclusive arguments. The field of common endeavour is that afforded by the economic development of India. However we may differ regarding the best form of government and the best methods of administration, or on questions appertaining to the domain of religious and ethical thought, or even of methods of education, there is one field where the two races can work together with the utmost cordiality, the encouragement of industry and the development of the natural resources of the country. Behind every scheme for the development of a nation lies the question of finance, and the finances of the country rest on its agricultural and industrial prosperity. It has been so in the West. France has given remarkable evidence of her recuperative power after disastrous wars, just because of her agricultural and industrial activity. That which has made Germany so great to-day, and so powerful a factor in the peace of the world is her recent rapid commercial growth. England has for many years ranked among the first class powers of the world through her extraordinary commercial success. The same holds true of the Far West and the Far East. The United States of America is a notable instance of a country springing into extraordinary prominence and power through the same cause. Japan, however, affords the best

example for India, for she is Asiatic with certain Asiatic characteristics and ideals. That which stamps the makers of modern Japan with the mark of genius is their recognition of commercial and industrial prosperity as an indispensable basis of permanent national greatness. In recent years this fact has been increasingly recognised in India, but much of the so-called *Swadeshi* effort has been unfortunately identified with a political propaganda and has sought to intensify racial bitterness. What is demanded is a joint effort to promote the commercial and industrial redemption of the country, a consciousness of common aim, a sense of unity in a common pursuit. Political disturbances such as the country has lately experienced are bound sooner or later to hinder the flow of British capital into the country, while the moneyed classes of India will refuse to invest capital in enterprises which may any day prove unproductive in the absence of a stable government. The more Englishmen and Indians feel not merely their common humanity but also their common commercial and industrial interests, the more surely shall we see an era of peace and prosperity dawn on India.

THE recent meeting of the South Indian Association held at the Ranade Library called forth a number of interesting and valuable papers and illustrated afresh the good work this Association is accomplishing. Among the papers read was one by the Hon'ble Mr. Alfred Chatterton, the Superintendent of Industrial Education, on 'Protection in India.' Mr. Chatterton refers to the tendency in India to rely on protective duties as a means to the development of Indian commerce, a tendency fostered by the agitation in England on behalf of tariff reform. Mr. Chatterton points out with much force that while protective duties would doubtless lead to a considerable amount of industrial progress along Western lines, the history of the past shows that the enterprising foreigner would be the real gainer. Even if protection were desirable, the Indian people are not yet ready for it. There is no capital seeking remunerative investments, while industrial leaders with the necessary technical skill and business experience are not to be found. The inflated prices caused by protective duties would bring the foreigner in larger numbers into the country, and all posts of responsibility would be in European hands. The true path of progress is in the development of the immense agricultural resources as yet lying undeveloped.

THE Tercentenary of the Authorised Version of the English Bible has been celebrated throughout the English speaking world during the latter half of March. It has called forth remarkable testimonies to its

influence and power from the Premier of Great Britain and many of the most influential men in Church and State. By far the most interesting of these testimonies that has come to our notice is that given by Sir N. G. Chandavarkar, Judge of the Bombay High Court, in a letter to the *Times of India.* The letter has a special interest for us owing to its local allusions, and we make no apology for quoting it at some length.

"It was in the year 1871 John Bruce Norton, who served as Advocate-General of Madras for several years and had during his period of residence in that city worked for the welfare of the people, and earned their gratitude, was on the eve of retirement to his country. The Indians of Madras gave him farewell addresses at very largely attended meetings. In thanking them and recounting the progress higher education had made in this country, he declared that he could not conceal from them the feeling of disappointment that had come over him as regards the future of those he loved as friends—Indians who had received higher education. They were becoming, he said, more or less worldly, and narrow in their sympathies and search for knowledge. And he called attention to the fact that they were manifesting a strong prejudice against the reading and study of the English Bible. That book, he pointed out, stood pre-eminent in the field of English literature; it was the inspirer of modern civilisation; and yet educated Indians were fighting shy of it because they thought it was a Western book, and they had little to learn from the West on religious questions. That was so and even now it is so. And yet the best of our men of good mould loved the English Bible. Ram Mohun Roy caught its spirit; Keshub Chunder Sen drew largely from it; Ranade deeply studied it; and I had it from Telang that before he sat to write his papers on the Ramayana and Gita he had gone through the Bible. During the period of his illness in 1893, which fatally ended, by his desire I gave my spare time to sitting by his side for days together, and long and interesting used to be our conversation. I was studying Job then. Telang and I had for several days talks on that book. 'I like that book,' he said. 'Do you like it because just now its tone falls in with your sufferings?' I asked. 'Perhaps: Job, they say, came out of affliction like polished gold. Isn't that life?'

I have a letter before me in which a gentleman in Southern India, interested in improving the Telugu literature and language, asks what should be done. It is a very large question. We have had literary conferences and these have done excellent work. But I may be allowed to point out—and the present occasion of the Tercentenary is opportune in that respect—that language is the slave of thought;

thought, to use the words of Kingsley, grows out of morals; morals out of religion; and religion is what we preach and also practice. In short, a people's literature is its life, it is what its daily life makes it. . . That is one lesson for us Indians; but it is the least of the lessons. I have a faith and it is this. To understand clearly the best that is in our Hindu Scriptures, to enter fully into the spirit of their grand ideals and teachings, we must have the help of the Bible. Perhaps for Christians the reverse process is necessary, but on that I do not presume to judge. 'Repent ye for the Kingdom of God is come,' was the sacred utterance of the Baptist, and it has helped me to make out the depth of meaning of one of the most pregnant thoughts in one of the Upanishads, where we learn that we enter into 'Truth which is the abode of God' by beginning with *tapas* (the austerity of repentance). . . . A grand book is this—the Authorised Version of the English Bible. It has made souls. No wonder Gladstone said of it, 'Always in straits the Bible in Church supplies my needs.' May it equally supply ours! At the same time let us not forget another translation of the Bible—the translation made by an English lady, mother of a pious son. Asked which of the different published translations of the Bible—Jerome's Vulgate, Luther's German Bible, the Authorised Version, and the Revised Version, he preferred, this son replied, 'I prefer my mother's translation.' 'What is that?' The boy answered: 'My mother has translated the Bible and translated it straight too. Her every day life is a translation of God's word.'"

THESE words of Sir N. G. Chandavarkar will, we doubt not, find response in the hearts of very many of our educated men throughout India. It is true that the worldly spirit of which Sir John Bruce Norton spoke, is only too prevalent, but many a man in lonely spots is to-day nourishing his soul on those teachings he first learned to know and to love in school and college. The present writer happened to be near when a gentleman from England asked a Brahmin gentleman what book he naturally took refuge in to find comfort when in sorrow. 'Why, the Bible,' he said with manifest sincerity. This incident is by no means unique but is typical of many such experiences open to those who enter into the inner life of the educated classes.

LITERARY NOTICES AND NOTES.

The Modern Missionary Challenge. A Study of the Present Day World Missionary Enterprise. Its Problems and Results. By John P. Jones, D.D. Fleming H. Revell Company, New York, etc.

South India is steadily building up a mission library, led on by

such stalwarts as Mr. Lucas, and Dr. Jones. The present volume is in substance a course of lectures delivered in part before the Divinity School of Yale University and before Bangor and Oberlin Theological Seminaries. The book is therefore, as it was intended to be, informative and educative. It is not creative in the sense of presenting new points of view, whether missionary or theological, to those at work on the field. It is rather a statement to the Western mind of the new problems caused by the ever changing thought and civilization, which have been forced upon missionary workers, and the new methods which they have been compelled to adopt to meet them.

The first chapter deals with the modern attitude towards the Bible. We have not a new Bible, but it conveys a new message to us. The present age has discovered that the Bible is above all things a missionary book. It has given to us a deeper sense of the Fatherhood of God, and the Brotherhood of men, a new sense of the universality of the Saviour's redemption, and a new conception of the Christian faith as a redemptive agency for all mankind. The subsequent chapters speak of the new conditions in which we are placed, from the wonderful growth of scientific discoveries and the increase of travel and education; the new problems which are thus forced upon us such as our attitude towards non-Christian faiths, and the aim which the missionary must keep before him; the new methods which the new conditions make imperative; and the new ideals of church union, and the growing prominence of the Indian church rendered necessary by the very success of our work. The discussion of these questions occupies about 180 pages. Then follow a number of chapters devoted to 'Present Day Missionary Triumphs,' 'Present Forces and Agencies,' the 'Magnitude of the Task,' the 'Response of the Church to the Challenge' and the 'Future Outlook.' At the end of the book is a valuable series of Statistical Tables modified from those presented to the World Missionary Conference.

The main value of the book lies in the fact that it is written by one who has spent a life time amid the conditions with which it deals. Throughout the discussion there are interwoven numerous comparisons with and reference to Hindu customs, and Hindu thought. It breathes an assured and confident faith in the truth and ultimate triumph of the Christian Gospel; and it seeks to awaken in the mind of the Home Churches a sense of the greatness, the magnificence, and the difficulty of the task. We congratulate the writer on the successful accomplishment of a most worthy purpose, and we are assured that this volume will contribute to sounder views on many mission problems throughout Western lands.

LITERARY NOTES.

AN important work on the Roman Empire has just been published by Longman's It is from the pen of Dr. Bussell, the learned Vice-Principal of the Brasenose College, Oxford, and deals with a thousand years, from the accession of Domitian (81) to the retirement of Nicephorus III. (1081), in a manner all his own. Dr. Bussell, a member of the same College as Pater, makes more pretension to style than many historians, and this adds to the strength of his work.

LOVERS of angling are familiar with the name of "John Bickerdyke"—the *nom de plume* of Mr. F. G. Aflalo, one of the greatest living authorities on sea-fishing. He has rather unexpectedly published a book on the new régime in Turkey. As the work of a detached spectator, with considerable powers of observation, it has its value. Like many others, Mr. Aflalo bears strong testimony to the courtesy and self-restraint displayed not only by the "Young Turks" but even by the mutineers in the counter-revolution of April, 1909. And like others, he can find no enthusiasm for the new constitution in the Asiatic provinces. His remarks on the women of Turkey are suggestive, and might be applied to the sex in other countries too. "The trouble is not so much that the average Turkish woman is actually disgusted with her empty and purposeless existence as that she ought to be."

FEDERALISM is very much in the air at present. Two of the great self-governing dominions of the Empire have been organized on federal lines; there is a possibility that federalism may become an element in the constitution of the United Kingdom There is a special interest, therefore, in the newly-published biography of Alexander Hamilton, the great exponent of federalism in the United States. In fiction, he has become a commanding figure: but the serious student has hitherto had but little information as to his personal life. Incidentally, the book shows the influence exercised even recently by Hamilton's work, in contributing to the constitutional development of Japan and of South Africa.

A NEW supplement to the *Dictionary of National Biography* is to be issued early next year, to include persons of adequate distinction who died in the decade following the death of Queen Victoria. The editor is prepared to receive suggestions, and seeks information as to those whose names have been published in his lists. In the sixth list

(S—Y) we notice many names connected with India, such as the Stracheys, Judge Tyabji, and Andrew Yule.

FOLKLORE students and anthropologists should look out for a book called *Seventeen Years Among the Sea Dyaks of Borneo*, the commendably modest production of an experienced missionary, setting forth the facts as he has observed them without the rash excursions into theory and explanation which so often mar such a work. This interesting people recalls the memory of that great Englishman, Sir James Brooke, the old Bengal civilian who became "Rajah" of Sarawak. We notice, by the way, that the son of the present Rajah Brooke has recently been married to a daughter of Lord Esher.

TWO appointments have recently been made of considerable interest to the literary world. Dr. T. H. Warren, the President of Magdalen College, is to succeed Mr. Mackail as Professor of Poetry at Oxford, while Dr. A. W. Verrall is to fill the new Professorship of English Literature at Cambridge. Dr. Verrall has long been famous as one of the most original classical scholars in Cambridge. Those who know the quality of his work on Euripides, for example, will anticipate with interest his lectures on English literature.

AMONG the women of the nineteenth century, few showed such remarkable literary gifts as Emily Bronte, though in the world at large she has never attained the fame of her sister Charlotte. Her poems, many of them well known to the reading public, have now been published in the first complete edition by Hodder and Stoughton.

MESOPOTAMIA is a magic word, not only to the naively mystical but to all interested in ancient and medieval history. Its archaeological exploration has already yielded brilliant results, and its economical restoration bids fair to be one of the triumphs of the current century. Under the title of *Amurath to Amurath*, Miss Gertrude Lowthian Bell has published (through Mr. Heinemann) a work on the medieval antiquities of this remarkable country. Incidentally, she tells of the failure of the people to respond to the watch-words of the Turkish revolution. Nevertheless, it is to the consolidation of Turkish rule that she looks for the amendment of the crying evils of local oppression and injustice.

"CLAUDIUS CLEAR" in the *British Weekly* contributes an extremely suggestive estimate of Lord Rosebery as a writer. Among his

qualifications for estimating character is his extraordinary freedom from prejudice. Though decided in his views, and even stern in his judgments he is perfectly free from bias. He is equally free from social prejudices. What interests him is power whether it is found in the homes of the great, or the humble cottages of the poor. The bookshop of Samuel Johnson's father is as attractive as the great houses of England. Then he possesses the excellent quality of ease. He analyses with much skill, because he does it with ease and grace without ostentation. Again he spares no pains to be accurate, and he rarely falls into a blunder. He avoids subjects which he has not mastered. If his urbanity, moderation and temperance ever deserts him it when he touches on politics.

MR. SHORTER has published another volume on Napoleon, and has added to the growing library of Napoleonic literature a book of some literary value. It is a reprint of letters written by Napoleon to Lady Clavering from St. Helena, and a reply by Theodore Hook. With this is incorporated an essay on Napoleon as a man of letters. Mr. Shorter contends that the great soldier was also a distinguished writer. That may be so. But we imagine the world will continue to think of him as a great adventurer, a great soldier, a great administrator, rather than as a man of letters.

SCIENCE NOTES.

PROFESSOR J. H. VAN'T HOFF died on March 1st at Steglitz near Berlin. He was born in Rotterdam in 1852 and received his education in Delft, Leyden, Bonn, Paris, and finally Utrecht where he obtained his doctor's degree in 1874. In 1878 he became Professor of Chemistry at Amsterdam, and he remained there till called in 1896 to Berlin to be a member of the Imperial Academy in Sciences. Though also a University professor, he found his chief work in Berlin in the prosecution of research.

HIS first work of note was on the extension into three dimensions of structural *formulæ*, and the connection between the power of rotating the plane of polarisation of light possessed by many organic substances and the presence of an 'asymmetric' carbon atom. He next wrote on chemical kinetics, and although here he had predecessors, still this branch of science owes almost everything to him. At the same time he discussed chemical equilibrium and affinity by applying to these problems the methods of thermodynamics. There followed his most famous work, the investigation of dilute solutions,

osmotic pressure, and what was afterwards recognised as electrolytic dissociation. Here again the methods were thermodynamical.

THE formation of double salts and their crystallisation was the subject of his next book, published after he went to Berlin; there he devoted his time to the investigation of the formation of oceanic salt deposits, with special reference to those at Stassfurth. This problem, in solving which he had the help of Meyerhoffer and a number of research students was of great complexity, involving the determination of the heterogeneous equilibria occurring in solutions containing the chlorides, sulphates, and borates of sodium, potassium, calcium and magnesium. Great as the intrinsic and the technical importance of this was, it was still more noteworthy as the foundation of experimental geology.

THE writer in *Nature* from whom the above account is taken concludes with a testimony to the amiable personality of van't Hoff and an expression of confidence that future ages will recognise in him the Newton of chemistry. Whole departments of chemical science were either founded or systematised by him, nor, as his work in Berlin showed, was he afraid of the drudgery of applying his theoretical knowledge. His death at the comparatively early age of fifty-eight is a serious loss to science.

ON December 30th, Mr. Espin discovered in Lacerta a new star which was then of the seventh magnitude. Since then a considerable number of photographic records of the nova have been found on earlier plates, the oldest being one taken in 1893. In these plates it appears as a star of about the fourteenth magnitude, and it was still faint on November 17th, but on November 23rd it was of the fifth magnitude, which means that its light had been increased four thousand times. From that date its brilliance has slowly diminished. Its spectrum is remarkable for the great intensity of the red hydrogen line. This is the first occasion on which the previous history of a 'nova' has been made out, and it confirms the orthodox view that the outburst is due to collision between a star and a nebula.

AS a parallel to the view that beri-beri is due to the use of polished rice, the agitation for "Standard" bread which appeared in the "Daily Mail" may be of some interest. Modern methods of milling wheat—which include the use of iron instead of stone rollers and of finer bolting-cloths than formerly—have produced a whiter flour which may or may not be less nutritious as tested by analysis. What is main-

tained is that certain constituents small in amount but as necessary as protein or starch to the vital processes are lacking in white flour, and so it is urged that bread should be made from flour 80 per cent. of which represents the whole grain including the germ.

ACCOMPANYING the advance in the aeroplane there has been nearly as remarkable a progress in the hydroplane, though it has attracted but little attention. Curtiss, the great American aviator, has used a hydroplane in the form of a plank twelve feet long by two broad to enable his biplane to rise from water with great success. A more thoroughgoing application has been made by Signor Forlanini, of Milan, who has attained a speed of 45 miles an hour with the hull of his boat two feet above the water. The explanation is that beneath the hull there are a series of inclined planes, and as the boat gains speed the pressure of the water on these gradually lifts the hull out of the water. This diminishes the resistance, the speed rises, and the highest plane leaves the water and so on till only one plane is submerged. The inventor hopes, with some slight alterations and more powerful motors, to attain still higher speeds.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE March number contains no article of special interest. It opens with a short appreciation of the late Dr. John Brown Paton by the editor. Dr. Paton, says Sir Percy Bunting, was for several years on the staff of the *Contemporary*, and he rendered valuable service to the Review at a time when it was in danger of passing under the influence of agnosticism. A fine scholar as well as a broad and deep thinker, he kept abreast of the progress that was being made in literature and science, while he was familiar with all the great movements of the Christian Church. His teaching, Sir Percy Bunting says, did much to foster the impulse under which all branches of the Christian Church in England have, during the last few decades, given themselves to philanthropic work.

THE second article is a reprint of the paper entitled *Forms of Home Rule* which the Lord Chancellor, then Sir Robert Reid, contributed to the *Contemporary Review* for April, 1892. The main thesis of the article is that for the establishment of a satisfactory system of Home Rule a line of demarcation must be drawn between home and imperial affairs. "If each kingdom passed its own laws, and chose

its own ministers, combining to regulate what is common to all three, and preserving unimpaired the sovereignty of Parliament for occasions of necessity, all difficulties would vanish." To the views which he expressed nineteen years ago Lord Loreburn in the main adheres to-day.

Invasion from the Nautical Standpoint is a trenchant reply from the pen of *Master Mariner* to an article purporting to give the opinions of a German military officer, which appeared some time ago in the *Weekly Times*. *Master Mariner* at the outset takes exception to the tone of the article which, he says, is not what he would have expected from his knowledge of German officers. His purpose, however, is not to expose the lack of courtesy in the article but to show the lack of knowledge displayed by the writer. He deals with the article paragraph by paragraph, and in so far as the writer's object is to demonstrate the possibility of the successful invasion of India by Germany, he points out that most of the conditions of success relied on are conditions which no one with nautical experience would dare to postulate. The writer of the *Times* article seems to have quoted Napoleon in support of his case; and *Master Mariner* remarks that it is rather curious that he should have done so, seeing that all the plans of the greatest master of the art of land warfare miscarried through opposition on the water.

Master Mariner is careful to point out that invasion is not impracticable under certain conditions. It is impracticable, he says, only so long as proper steps are taken to defeat it on the water. This, he says, means the maintenance of the Navy at adequate strength. No idea that safety lies in compulsory military service should be allowed to blind the nation to the fact that security is to be won on the sea.

SIR JOHN MACDONELL deals with the subject of *The Referendum versus Representative Government*. There are two important questions, he says, which have rarely been considered, at all events sufficiently, either by those who would adopt the Referendum or by those who oppose it. Would the adoption of the Referendum be a natural constitutional growth, or would it be an innovation inconsistent with the British constitution, so far as it exists? Would the Referendum prove to be an apt remedy for new maladies, a measure consonant with democracy as it exists in England, or an institution fitted for a wholly different set of circumstances from those obtaining there? Sir John Macdonell lays down three conditions essential to the satisfactory working of the Referendum, and shows that none of

these exists in England. He discusses the advantages claimed for the Referendum, and states his own conviction that, whatever element of truth there may be in these, most of them would be met by short Parliaments, reforms in electoral distribution, and some measure for securing the representation of minorities. As regards the disadvantages of the Referendum he says they are many. He mentions one which appears to him to be vital. The problem of political problems, he says, is the difficult conciliation to be made wherever democracy exists. How to maintain democracy while eliminating its dangers; to combine the power of the people with the just influence of knowledge; to unite free political life with discipline and self-restraint; to find protection not only against oppression, which is now rare, but also against ignorance, which is always common—this is the problem. Of this problem, says Sir John Macdonell, the Referendum is no solution. It might even make the combination to be desired rarer and more difficult. Such hope as exists that the evils incident to democracy may be more and more avoided depends on the continuance of the representative system, the essence of which is trust by the many in the worthiest available.

DR DILLON is very far from being persuaded of Germany's pacific intentions by the article contributed to the February number of the *Contemporary* by Professor Delbrück; and he devotes a considerable portion of his article on *Foreign Affairs* to showing that things are not in all cases and in all respects what Professor Delbrück would have his English readers believe them to be. He asserts that when Professor Delbrück, who is editor of a German Review, writes for his countrymen, he represents matters in a very different way. In regard to what Professor Delbrück said of German colonisation in Russia Dr. Dillon declares that his information is not to be trusted.

In the latter half of his article Dr. Dillon deals with the strained relations between Russia and China and with Turkey's designs in Persia. He says the question with Turkey in Persia is not that of merely annexing a slice of Persian territory; it is that of taking the whole of Persia under protection.

The Apocalyptic Teaching of Jesus is the title of an article by the Rev. Alexander Brown. It is usually supposed, says Mr. Brown, that the germ out of which the eschatological intimations contained in most of the books of the New Testament were evolved is the teaching of Jesus, carried forward by oral tradition and latterly recorded as His *ipsissima verba* in the first three Gospels. It now

seems, however, that we must go much farther back. "The increased knowledge of pre-Christian Jewish literature acquired within the last half-century has led many to believe that the forecasts in our Christian books, those of Jesus included, are simply reflections of the inflated anticipations that filled the minds of the Jews when they believed themselves about to rise into marked supremacy over the Gentile nations through the supernatural endowments of their long-looked-for and then approaching Messiah." It must be frankly admitted, says Mr. Brown, that there was quite a ferment over such anticipations immediately before the days of John the Baptist and Jesus: and questions arise regarding the relation of Jesus to the apocalyptic passages attributed to Him in the Gospels. Mr. Brown mentions several views that have found acceptance with critics of the Gospels, and proceeds to point out how these critics have failed to apprehend the meaning and purport of the sayings of Jesus. He holds with Colani that Jesus always spoke of His kingdom and judgment in a purely spiritual sense, and gives it as his opinion that "a little more sympathy with the lofty spirituality of Christ, and a modicum of insight into the genius of Biblical thought would have saved the trouble of several recent volumes."

MR. WYNFORD DEWHURST contributes a long article on *Impressionism* which will be read with interest by students of art. He has much to say of the influence exerted on modern art by the teaching of Ruskin. Mr. Gerald Cumberland writes on *The Prospects of Choral Music.* In the course of his article he makes the somewhat paradoxical statement that for nearly two centuries the legitimate progress of choral music in England has been seriously retarded by the dominance of three personalities--Handel, Mendelssohn, and Wagner. Mr. Stephen Gaselee deals with the question of *Cambridge University Reform*, and Mr. O. Paul Monckton writes on *The Constitutional History of Chess.* The Literary Supplement contains an article entitled *Dame Eleanor and Lady Macbeth*, by Mr. J. E. G. de Montmorency, some verses entitled *Pixie Pool*, by Mr. Edmund Vale, and the usual reviews of books.

THE NINETEENTH CENTURY

THE March number begins with an article on *The Liberal Policy of Imperial Disintegration* by Sir Roper Lethbridge in which he makes a careful and lengthy examination of the proposed Reciprocity Agreement between Canada and the United States. He expressly refrains from any attempt to consider how far the Agreement would

promote the interests of Canada herself. The question which he sets himself chiefly to consider is the possible effect of such an agreement on the unity and strength of the Empire and the degree of responsibility which the present Radical Ministry must incur in case of a weakening of imperial ties in consequence of it. One point on which Sir Roper again and again lays emphasis is that the Agreement has been adopted by Canada, not in any spirit of antagonism to the mother-country nor even of indifference, but as a necessary alternative to a commercial union within the Empire itself. For, as the writer shows by extracts from speeches of Canadian Ministers as far back as 1904, when Canada felt the need of a commercial alliance in order to give stimulus to her foreign trade, it was to Britain that her thoughts were turned first, and on both sides of her Representative Assembly there was an unmistakable eagerness to share in the Imperial fiscal policy of Mr. Chamberlain. It was only when a Radical Ministry succeeded at home and all hopes of a system of preferences within the Empire were destroyed that Canadian statesmen began to consider a commercial alliance with the United States. The appeal which had fallen on deaf ears in England received a warm response in America—the project being hailed everywhere in that country as one that tended to the mutual advantage of the two countries and as a natural result of their local contiguity and the identity of their commercial interests. It is true that the alliance is primarily a commercial alliance, but Sir Roper Lethbridge sounds a note of warning that an alliance on a commercial basis between two countries so closely situated and with such utter identity of economic interests as Canada and the United States must sooner or later result in a political alliance, whether its authors desire it or not. An interesting parallel will be found in the development of the German Empire. The foundation of the present German Empire was the German Zollverein of half a century ago. Under the masterful leadership of Prussia, what was at first a commercial alliance soon grew into a political alliance. Of its political tendencies Cobden spoke thus: "A common standard of weights and measures, as well as of money, is preparing, and these being assimilated, and the revenue received from Prussia whose literature and modes will become the standard for the other portions of Germany, what shall prevent this entire family of one common language, and possessing perfect freedom of intercourse from merging into one nation? In fact they are substantially one nation now, and their remaining sub-divisions will become by-and-by only imaginary."

MR. NOEL BUXTON makes a sympathetic survey of the effects of

the new Government in Turkey in his article *Young Turkey after Two Years*. The progress achieved by Turkey during the two years of her constitutional government has been mainly economic. Of what European people understand by political progress there has been little or none. There has been little improvement of racial relations within the empire, nor has any considerable attention been given to questions of administrative importance. But a fair measure of economic progress may undoubtedly be set down to the credit of the reformers—and by 'economic progress' Mr. Buxton means "the security of the peasant from outrage and equality of treatment in courts of law." "We must judge the Turks by their efforts to reform the police, adequately to remunerate the judges and regularly to pay the soldiers." The most notable result of these two years has been the increased freedom of travel. Not merely have means of communication been considerably developed, but people have begun to resort to them with a freedom which was impossible under Abdul Hamid. Next to freedom of travel may be noted freedom of speech. The close system of espionage which the late Sultan had introduced into every part of the country has been so thoroughly done away with that, as Mr. Buxton says, "It is a magnificent contrast for the Turk as well as the Christian to-day that he is free to meet his friends and even to enjoy public meetings and club life." As a consequence of this increased freedom of speech may be noticed the growing interest taken by Young Turks in religious controversy. The following paragraph will be read with interest. "At the English Quaker Mission at Stamboul many Turks now attend the open debates held upon religious and speculative subjects. There is a keen spirit of inquiry displayed, and even Muhammadan Hojas may be found discussing the merits of Christianity with Armenians and Greeks. So long as the Koran is not mentioned, the Bible is largely examined. These conferences, in which men of such diverse views take part, are becoming so popular that a larger hall is needed, and indeed no object of happier omen for the Ottoman state could be found." So far the brighter side of the story. The darker side is the condition of the Christian peasant population which even under the new regime has not exhibited any remarkable sign of improvement. The troops who were employed at the beginning of the new administration in collecting arms throughout the country were scarcely better than in Abdul Hamid's time in the atrocities which they inflicted on the peasantry. The new Government did not show any particular concern, and even if they did, it is questionable how far their intentions would have been carried out by the rank and file of the army. A question of seemingly unending

difficulty in Turkey is the control of the schools. The insistence of the new Government on a minute State inspection and compulsory teaching of Turkish is resented by the Greek and Bulgarian schools. They have been so long accustomed to the freedom of Abdul Hamid's time that they will not now brook any control outside of their churches. These and other difficulties will hamper progress for a long while yet, but the situation is undoubtedly full of hope. Four things Young Turkey must see to if her progress is to be assured—the want of men, the want of money, fanaticism and ignorance. If these may be remedied, a bright future may be confidently predicted for Turkey.

STUDENTS of economics will find Mr. J. W. Cross's article on *Finance and Defence* exceedingly interesting reading. He calls attention to a phenomenon in English finance which has been frequently discussed in the country but of which a solution has not yet been reached, namely, the failure of the banking reserve of gold in England to increase in any kind of proportion to the increase of domestic and foreign liabilities on demand. Mr. Cross has had his thoughts directed to this question because of a significant move on the part of the German Government to establish a financial alliance between the German Imperial Bank and the Austro-Hungarian State Bank whereby each institution may be enabled to dispose of the other's gold reserve in case of need. In the event of an international war, this would leave Germany in possession of an infinitely larger banking reserve than Britain would be likely to command. The present banking reserve of England amounts to £37,250,000 over that of 1908, while during the same period the total British deposits have increased by £250,000,000. As Mr. Cross suggests, the increase in the reserve has been dangerously slow. London is the banking centre of the world, and nearly every powerful foreign nation keeps a large balance in England subject to drafts on demand. If some day simultaneous calls were made on England by some of these nations for ready payments in gold, England would find her reserve completely depleted, and a national calamity would result. "Our finance is our first line of defence," as Mr. Cross puts it. "The ingenuity of our modern financial methods is so infinitely refined through the system of cheques and clearing, and the interdependence of all the money markets in the world so completely organised by means of bills of exchange and transfers, that we are always in danger of overlooking the formidable reality that may some day challenge the abstraction which we term 'credit.' The reality is that all our English contracts are to pay in golden sovereigns—and

this reality may sooner or later come into collision with the abstraction—unless we have a care."

SIR RAY LANKESTER makes an attack on the curriculum of English public schools in an article which he entitles *Compulsory Science versus Compulsory Greek.* The point which he seeks to make is that classics have been overdone and sufficient attention has not been given to the claims of Natural Science. Other articles worthy of mention are *The Position of the Laity in the Church of England* by Vice-Provost Cornish : *The Will to Believe in the Supernatural* by Dr. Jastrow ; and *The New Policy of Imperial and Home Defence* by A. S. Hurd.

FORTNIGHTLY REVIEW.

IN the March issue of this magazine attention is drawn to the importance of the Baghdad Railway and the present position of Germany and England in relation thereto. The author, Mr. H. F. B. Lynch, raises the subject at this time because of the report that at the instance of Turkey negotiations are about to be opened between the representatives of the different interests concerned. Because of the impression that Great Britain is seeking to hamper the development of German projects in that quarter the author draws attention to certain features in the situation that tend to be overlooked. Mr. Lynch agrees with the German statesmen who have recently expressed their views in the *Nineteenth Century* and *Contemporary Review* that the plantation of German colonies in the Turkish Empire is out of the question, and then points out that Great Britain, so far from opposing, actually encouraged the development of German railways on the Anatolian plateau by refusing their support to the directors of the British Smyrna to Aidin railway when that body proposed extension into the Anatolian plateau before German railways had appeared in Asia Minor. The policy which Mr. Lynch desires that the Turkish authorities should adopt is one of strict neutrality towards foreign nations combined with a careful study of their economic interests.

SIR GILBERT PARKER'S article upon the agricultural situation in England opens with the words:—" There is no fairer landscape in the world than that of England but it is the brilliant setting to a tragedy," and the first paragraph closes with the words: " The real story of British agriculture shall be told here in passionless statistics." During the past thirty years, the writer states, 3,000,000 acres have been taken from tillage and laid down in permanent pasture. That

this change is the outcome of neglect he would prove by showing that the increase in live stock during these years is by no means in compensating proportion. As compared with Germany or Belgium the area of pasture land is nearly twice as great while the number of live stock per square mile is less : our enormous preeminence in sheep is no sufficient compensation. After dealing with other considerations of a more special character, the writer develops his main point that agriculture is almost ceasing to be regarded as a serious occupation in this country. "In sixty years," he says, "the population was doubled, the number of field workers was halved." Emphasizing the gravity of this situation by a very striking table in which the proportion of population engaged in tillage in other countries is compared with the proportion in Great Britain, he brings forward the one redeeming feature that relieves the ominous character of the situation to his mind, the fact that the causes of British distress are to a great extent artificial. Sir Gilbert Parker however darkens the picture again by showing that when a similar problem presented itself to other countries, they fought against it and prevailed, whereas Britain has succumbed. The point next raised is whether the rural population declined because agriculture declined, or agriculture declined for lack of a rural population. In considering this problem he finds it impossible to distinguish absolutely cause from effect, but reaches the conviction that the rural exodus has become an obstacle to agricultural regeneration. Turning aside to protest against the idea that Tariff reform is the specific that will remedy this state of affairs, the writer traces the causes of the influx of country-men into the towns and asserts that "whereas formerly the cause was mainly economic, so now it is to a degree moral and mental." Education has a full share in responsibility for such a state of affairs, but this point is dismissed in a short paragraph and the stream of argument runs on to show that the countryman's life is unpopular through lack of interest in his work. The consolation however is derived that the case would be more pitiable had the agriculturist resigned himself passively to the conditions of life provided for him in the country.

We come now to Sir Gilbert Parker's conclusion—that the agricultural labourer must be offered a career. The remedy suggested is that personal ownership of the land should be made possible through the establishment of a State-supported National Land Bank. The prospect of *renting* a piece of ground is not sufficient, and to describe the difference between ownership and tenancy as sentimental is to contribute nothing to the significance of the distinction. Incidentally the writer brings out how one of those influences so fatuously dismissed

as sentimental operates in great issues. "It is often overlooked," he says, "how the British agricultural labourer is despised by the girls of the country side. They too have their ambitions which the country cannot satisfy. They want their own home, not such a home as the hopeless labourer can give, from which they may be turned out at any time, but a real home to which they can cling. Not finding it in their own districts they look down on the men who cannot provide it, and they seek for it elsewhere."

TWO articles in the issue are concerned with prominent figures in the literary world. The first of these is an account of the great Norwegian, Bjornstjerne Björnson, which sets forth the sequence of his productions and gives slight comments upon the various features of this author's work. Contrast and comparison with his contemporary Ibsen is but slightly used, and though the influence of Bjornson as a public man in bringing about the political development of the year 1905 and the message which he delivered to his countrymen are stated to be very great, they are scarcely described. The other article, by Ford Madox Hueffer, deals with the character and tastes of Christina Rossetti.

THE remaining articles may be catalogued as follows. *Defence of the Declaration of London* by 'Excubitor': *Eugenics and Genetics* by Mr. W. Clarke Nuttall; *The Development of Swordsmanship* by Mr. T. A. Cook, *How primitive round houses became squares*, by Mr. W. S. Sparrow: *Théâtre Français in the Fifties* by Mr. Francis Gribble: *Imperial Union and American Reciprocity* by Mr. J. L. Garvin; *The Musician as Composer* by Mr. Filson Young: *Some Criticisms on the Collection of Income Tax* by Mr. A. M. Latter; *The New Art of Travel* by Miss Elizabeth Robins: *Insurance Legislation—the Larger View* by Mr. W. H. Dawson: *Memories of Fort Chabrol* by Mr. J. F. Macdonald; and Mr. Walter Lennard's continued character study, entitled *The Search for Egeria*.

COLLEGE NOTES.

THE following additional Indian subscriptions to the New Buildings Fund have been intimated. The list is carried up to the 31st March:—

	Rs.	As.
Amount acknowledged as on 31st August 1910	64,489	8
Mr. Moffat (for Apparatus and Equipment)	500	0
Rev. W. Meston (additional)	250	0
Mr. E. B. Ross (additional)	100	0

Mr. R. Narayana Iyer, I. C. S., (additional)	50	0
Rev. A. Andrew (for Apparatus and Equipment).. ..	15	0
Mr. J. Gnanamuthu (additional)	10	0
Messrs. A. Jayaram Rao (additional), W. V. V. B. Ramalingam and A. Venkatasubbarao (additional) each Rs. 5	15	0
Sums below Rs. 5	5	8
Total ..	65,435	0

Of this total there has been received in cash Rs. 63,694, leaving Rs. 1,741, promised, but not yet paid. The Bursar announced in his speech on College Day that, when the actual receipts of the Fund reached Rs. 2,60,000, a subsidiary continuation fund would be opened, to be called the 'Apparatus and Equipment Fund.' As will be noted above, some subscriptions for the express purpose of assisting the College in the direction indicated have been already received from friends in India, while a few sterling subscriptions have been similarly destined. These subscriptions have therefore been placed in a separate account. It has also been announced in the Annual Report of the Council for 1910 that at the close of the year a sum of Rs. 7,500 was set apart from general revenue to meet outlay on apparatus and equipment, and this grant from the Management has been placed to the credit of the same account. Moreover, Government recently were pleased to promise grants in aid of the cost of the Gas and Electrical installations amounting to Rs. 8,289. These grants when they are paid will be similarly dealt with. These are substantial sums of money, and yet they are far from sufficient to meet the expenditure that must be faced—indeed, they will not meet the liability already incurred! It is difficult to estimate even now how much money ultimately will require to be spent on equipment; but if Government are pleased to continue to show the College a fair measure of generosity, it may reasonably be anticipated that about Rs. 15,000 or Rs. 20,000 from private sources, in addition to the sums referred to above, will suffice to meet the more urgent demands. It is plain now that the whole scheme, from start to finish, will greatly exceed three lakhs (£20,000).

All subscriptions received hereafter, whether as for New Buildings or for Apparatus and Equipment, will be placed in the subsidiary account that will be drawn upon to meet the further cost of equipment. But it will be more convenient if in the pages of the Magazine the totals of the New Buildings Fund account and the Apparatus and Equipment Fund account are united. The two together as they stood on the 31st March may, then, be thus represented:

	Rs.	As.
Indian subscriptions paid	63,694	0
Sterling subscriptions realised	1,03,181	0

Interest on cash and proceeds of sale of old materials.	14,630	0
Government Grants paid	81,837	0
	2,63,342	0
Add: Government Grants promised for Gas and Electrical installations	8,289	0
Transferred from General Revenue of the College, 1909 and 1910	16,000	0
Total	2,87,631	0

These figures show that provision has already been made to the extent of Rs. 27,631 to meet outlay in excess of the original estimate. but. as has been said above. this is not sufficient. The actual disbursements made in connection with the whole scheme amounted on the 31st March to Rs. 2,41,649, but on the same date the unpaid liabilities which had been incurred exceeded Rs. 50,000. It will be seen, therefore, that when these liabilities are met, and they have now to be met rapidly, there will be a debit balance. while meantime additional liabilities under the heads of Apparatus and Equipment are being incurred. The need for further financial help is thus evident.

One word more. to avoid misunderstanding. It must not be supposed that no money has as yet been spent on apparatus and equipment. In the original estimate of Rs. 2,60,000. a sum of Rs. 14,000 was allowed for apparatus, but this allowance has proved altogether inadequate. By the 31st December 1910, the New Buildings Fund account had been debited with Rs. 11,000, which had been paid for apparatus for the Intermediate laboratories alone. Additional equipment will require to be provided for these junior laboratories which will absorb the whole allowance of Rs. 14,000, so that nothing at all remains under this estimate from which to supply the B.A. laboratories with apparatus.

Dr. Henderson was able to transfer his B. A. classes from the old building to the new Natural Science Laboratory in January. The gas-house has been built in the eastern court-yard and the tanks and holders are in position. The gas-pipes are being laid. The wiring for the electrical installation has been carried out, but the auto-convertor and accumulators have yet to be placed in position.

His Excellency the Governor paid the College an informal visit on the afternoon of the 30th March. He was conducted over the new buildings and expressed himself as greatly pleased with what he saw and congratulated the College on what had been accomplished.

His Excellency Sir Arthur Lawley has throughout shown a most cordial and practical interest in the work of extension and improvement.

THE appointment of Dr. J. R. Henderson to the office of Superintendent of the Madras Museum, involving, as it has done, the resignation of his Professorship of Biology in the College, was the occasion of a large gathering held in his honour by his past and present students at College Park, the residence of the Principal, on Saturday the 28th March. After the games and refreshments were over, Dr. Skinner, in opening the formal part of the proceedings, said that Dr. Henderson came to Madras twenty-five years ago, and that upon him, as one of two Professors, devolved the duty of inaugurating the study of Natural Science in the University. If the study of the subject had taken a deep root in Madras and if it was being carried on to-day on sound and fruitful lines the result was, Dr. Skinner ventured to say, due to Dr. Henderson more than to any other single man. Dr. Henderson was a born naturalist and the students were fortunate in having as their teacher in Natural Science one who was himself an enthusiast in the subject and who was capable of imparting something of his own enthusiasm to those who came under his instruction. Moreover Dr. Henderson had qualities of a more personal kind that had endeared him in a special way both to his colleagues and to his students. To his students he had always been a kind and courteous friend, ready to sympathize with them and to help them in every way that was open to him. Speaking as Principal. Dr. Skinner said that he could hardly think of the Christian College without Dr. Henderson, but that they were all thankful he had been so long in their midst and was leaving behind him a tradition of life and work which would not soon be forgotten.

Two addresses were afterwards presented to Dr. Henderson, one by past and present students who had attended his lectures on Zoology and Physiology, and the other by the College Football Club of which he was for many years President. From the former address we extract the following paragraph :—

" We have found in you just the type of mind which supplies the necessary corrective and complement to the subjective tendencies of the Indian mind. From you we have learnt the value of a close and accurate observation of the facts of Nature which alone can furnish the sure foundations of a sound philosophy : nay, under your guidance we have tasted somewhat of the delight which springs from the use of our limbs and senses in the pursuit of knowledge. We could not help admiring the boundless curiosity and healthy interest which you felt

in outward Nature and which we know from the biographies of eminent scientists is the driving power of scientific research. These are intellectual qualities which have unconsciously communicated themselves to your hearers through lectures and demonstrations which have been masterpieces of clear and easy exposition and neat illustration. Added to these, your genial temper, your lively and dignified humour, your insight into the difficulties of individual students combined with your readiness to help forward the slow and to encourage the quick, your regard for growing minds and your dispassionate judgment, these and other personal traits which regard for your modesty alone prevents our mentioning, have made you an ideal teacher, not in any professional sense of the word but in the sense of one from whom emanates a shaping influence which stamps itself upon the minds and lives of the rising generation. Such a teacher we are sorry to think that the College is on the eve of losing; but we cannot conceal from ourselves the fact that what the College loses the larger public of the Madras Presidency will gain, nor that in the new sphere in which you will move you will find a perhaps more congenial work, more suited to your years and to your experience, and an ampler scope for your constructive and organising energies."

The members of the Football Club testified in their address to Dr. Henderson's constant endeavour to create among them a spirit of sportsmanship and the habit of ever "playing the game." They have instituted as a memorial of their President a silver cup to be competed for by the various football teams of the College and to be held by the victorious team for one year.

Dr. Henderson in thanking the students for their kind words and valuable presents, said that he accepted them only as a proof, though there was no need for such a proof, of their goodwill and gratitude towards him. He reviewed the development of Natural Science teaching in the College since 1886 and referred finally to the facilities provided for the study of Natural Science in the large room in the New Buildings which admirably served the purpose of a lecture room, laboratory and museum. Having taught for nearly a generation he felt that he should make room for one who was better acquainted with the latest advances in Natural Science than one in his position could possibly be. He, however, had this consolation that he was not leaving Madras and that far from relinquishing his interest in education he was only changing from one educational sphere to another.

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